R. 843.

A SERMON

DISCVRSING THE
true meaning of these vvords:

The 1. *Epistle* of *Timothy*,
the 2. chapt. vers. the 4.

VVho will haue all men to be saued,
and to come to the knowledge
of the truth, &c.

693. d. 12

Preached by the reuerend Mr. *Iohn Forbes*,
Pastour to the Company of Marchant
Adventurers residing in Delph.

Anno 1632.

Imprinted at Delph, *Anno* 1632.

MVSEVM
BRITAN
NICVM

A SERMON DISCVRSING THE true meaning of these vvords:

The 1. Epistle of Timothy. the 2. chapt. vers. the 4.

VVho vvill haue all men to be saued, and to come to the knowledge of the truth, &c.

THe reasons (beloued in the Lord) vvhy the Apostle in the former verses vvill haue, vs to pray vnto God for al men, and in perticular for all that are in authoritie are carefully to be considered of vs.

The first (wherof yve haue already heard) is taken from the great benefit, vvhich by our prayers to God for kings, & such as are in authority it pleaseth the Lord to grant to his Church: For our praiers are an effectual meanes to procure from God,

that by his blessing vpon the Gouernours and their Gouernment, his church *may liue a quiet, and a peaceable life, in all Godlinesse, and honestie.*

The second reason, (vvhereof also vvee haue heard) is from the nature of the thing in Gods sight, before vvhom it is a good, and acceptable thing, *to pray for all men: and especiallie for Kings, and those that are in authoritie.* And this vvee haue shevved you to be a speciall motiue to moue vs to doe any dutie, but especially to pray for others, to vvit, vvhen vve knovvv that it is a good thing not so much in mans sight, as in Gods sight, and a thing acceptable in Gods sight, and that euen according as he is our Sauiour, vvhich is a matter, (as vvee haue shevved you) of singular moment to be considered of vs, for vvee are carefullie to looke to this, vvhat is acceptable in Gods sight, not simply

as vve consider God in himselfe in his nature, povver, goodnes &c. but as vvee consider him in reference to our selues, as he is our God, our Sauiour, and Redeemer.

It followveth novv, that vve speake of the third reason, (vvher vpon the exhortation of the Apostle, to this dutie is grounded) and by vvhich all to this last reason, is made good vnto vs, and clearely confirmed. And it is taken from this vvill of God touching the saluation of men, vvhose vvill (as saith the Apostle) *is to haue all men to be saued, and to come to the knowledge of the truth.* Generallie hence vvee gather, that the vvil of God touching men, should be the rule of our praying for them, and how largelie soeuer Gods vvill is extended to saue men, so largely should our prayers be extended to God, for their saluation. It vvere a vvretched thing, if vve should not

vvill the ſaluation of ſuch as God vvill haue ſaued, or that vve ſhould deſire them to dye in ignorance, vvhom God vvould haue to come to the knovvledge of his truth, as all our other actions, ſo eſpeciallie our praiers, ſhould haue this vvil of God for their foundation, for the knovvledge of it, is that vvhich muſt rule vs in our life, and order vs in all our actions, & perticularlie in this in our mutuall praying one for another: For he that is ignorant of Gods vvil, can make no acceptable prayer to God, ſeeing nothing can be acceptable to him that is not done according to his vvill: VVee knovv, that the promiſe of Chriſt in the Goſpel is this, *that vvhatſoeuer vvee ſhall aſke the Father according to his vvil, it ſhall be granted vnto vs*, Thus vve ſee God hath gratiouſlie bound himſelfe to heare vs, and grant our petitions if they be according to his vvil.

This

This Argument of the Apoſtle is enlarged by three other grounds, all manifeſting the truth of this point, to vvit, that *God will haue all men to be ſaued*, and opening the true meaning of the ſame.

The firſt ground is taken from the vnitie of God himſelfe, & the vnitie of the mediatour betvveene God, and man.

The ſecond ground vvhereby this is confirmed, is taken from the ranſome made by Chriſt, vvhich vvas for all men, therefore prayer is to be made for all men.

The laſt ground is ſet dovvne in the 7. verſ. and that is this, that God hath ordained Paſtours to preach this redemption to al men: Al theſe grounds make this point good, that *God vvill haue all men to be ſaued*, and this vvill of God beeing laid dovvne for the ground vvhy vvee ſhould pray for al men vve are care-

fully to examine the true meaning thereof.

This point is that, vvhich most disturbs the peace of Gods Church this day, for the greateſt controuerſie is concerning the true meaning of this place. For certainlie, it is an vndoubted truth, That according to the extent of Gods vvill, touching the ſaluation of men, ſo is the extent of his Decree, of his Election, and of Chriſts redemption, for the lymits, and extents of Gods vvill, are the limits, and extents of Gods Decree vnto ſaluation, and the lymits of his Decree, are the lymits of his Election, and the lymits of his Election, are the lymits of the redemption made by Chriſt Ieſus, for all theſe muſt of neceſſitie bee of like extent, none of them can be made either of ſtraiter, or larger extent, then other, vvhereby it is manifeſt:

that the ſaluation of mankinde, muſt bee as large, as Gods vvill is to ſaue mankinde: Therefore by conſequence it muſt followe, that if theſe vvordes, (*God vvill haue all men to be ſaued,*) be ſo to be vnderſtood, that euery perticular man ſhould be ſaued, then alſo Gods Decree muſt bee that euerie perticular man ſhould bee ſaued, and if the Decree of God bee ſuch, then certainlie, Chriſt muſt haue dyed for euerie perticular man, aſvvell for *Cain*, as for *Abell*: for *Eſau*, as for *Iacob*: for *Iudas*, as for *Peter*, &c. And the Couenant of grace made by God in Chriſt, vvith mankinde, muſt include all, and euerie perticular man, but if ſo be that neither Gods Decree, nor Chriſts redemption, nor the Couenant of grace be made, vvith all, and euery one, nor for all, and euery one, Then certainlie theſe vvords,

(*God vvill haue all men to be ſaued,*) cannot be meant of euery perticular man, let vs come therefore to ſearch by the light of Gods truth, the true meaning of Gods minde in theſe vvords.

For your clearer vnderſtanding, vvee vvill firſt conſider, the diuers ſorts of meanings, that are giuen of this ſentence, and aftervvards, try vvhich is the truſt.

Some doe interpret theſe vvords, after this manner they reſtraine the vvord (all) to ſuch only as are really ſaued, as if the meaning vvere this, that as many of mankind as are ſaued, it is Gods vvill to ſaue them, and certainly it is true, that whoſoeuer is ſaued, it muſt be Gods vvill that he is ſaued but allthough this meaning be tollerable, yet it is needeles, in deciding this controverſie, beſides that it opens a gap to ſome abſurdities, vvherof vve are not to ſpeake at this

this time, It is an euasion for vvant if better light in Gods truth to manifeſt Gods minde.

The ſecõd meaning of theſe vvords, is vvhen the vvords (all men, about vvhich, all our queſtion is) are interpreted of euery perticular man, vvithout exception ſecluding none.

The third meaning is vvhen theſe vvords (all men) are not taken for euerie perticular man, but as the ſcripture oftentimes vſes this vvord (all) for all ſortes, and kindes of men, of al nations, people, and tounges, of vvhat ſtate or condition ſoeuer they be, and ſo the meaning vvill be this, that no ſort, nor eſtate, nor condition of mankinde, no nation, nor kindred, toung, or ſex is excluded, but that God vvill haue men of all ſortes, degrees, and qualities, Countries, and conditions to be ſaued.

There is yet a fourth meaning, & interpretation of this place, vvhich might

might yeeld vs a commodious ſenſe of theſe vvords, & that ariſeth from the conſideratiō of Gods vvil, either as vve referre it to that, vvhich God himſelfe vvilleth of men, or as vve referre it to that, vvhich is Gods vvil in vs, tovvards men, to make this more plaine: you are to cōſider Gods vvill either as vvee take it for that, vvhich is in God himſelfe, touching the ſaluatiō of men, or as vve referre it to that vvhich God vvilleth to be in vs, & eſpecially in ſuch as preach the Goſpell touching the ſaluation of mankinde.

Hovv theſe vvords are to be vnderſtood in the firſt reſpect, muſt be gathered out of one of the former meanings, but if vve conſider them in the ſecond reſpect of Gods vvill, then the meaning vvill be this, That it is Gods vvill, that vve, and euery one of vs, that are Chriſtiās, & eſpeciallie thoſe, that are diſpencers of the

the miſeries of God, ſhould labour both by praier, & preaching for the ſaluatiō of euery man vnder the ſun. And ſurely this interpretation might ſtand vvithout any offence becauſe, the Apoſtle brings this as a reaſon vvhy vve ſhould pray for al men, to vvit, euē becauſe it is Gods vvil, that vve ſhould vvithout exception ſeek to ſaue all men, and in this reſpect, this ſence may ſtand for euery particular man, for it is the vvill of God, that vve ſhould pray for the ſaluatiō of euery man, & that vve ſhould preach the Goſpell to euery man, & ſo this vvill of God is to be conſidered, of that vvhich God vvill haue to be in our practiſe, but not of that vvhich is in his ovvne purpoſe, and yet euen in this ſence, there is an exception manifeſt in Gods ovvne vvord, for it is not lavvfull to pray for any, that commits the ſinne againſt the holy Ghoſt, as is cleere

in

in the 1. *Epiſ.* of *Iohn* 5. *chap.* 16. *verſ.* So that the moſt commodious ſenſe that wee can giue to theſe words, it cannot hold for euerie perticular man, vvithout ſome manifeſt exception.

Theſe be the foure interpretations of any momēt, that are applyed to theſe vvords, vvhereof this laſt as it might probably ſeeme to be the Apoſtles meaning, ſo it might ſatisfie euery man, if the nevvnes of it as not beeing yet ſet abroad in the vvorld, vvere not a let, and hinderance to the embracing and receaveing of it, therefore not ſtanding vpon it but leauing it to bee of vveight according as it ſhall affect the mind of the hearer. VVe come to ſpeake of the ſecond, and third interpretations, in vvhich ſtands the vvhole controuerſie.

To finde out vvhich of theſe tvvo interpretations contayne the true

meaning

meaning of theſe vvords vvee are carefullie to vveighe, if any of them cannot ſtand vvithout notable inconuenience, and great abſurdities yea blaſphemies againſt Gods truth, and ſuch other properties of God, vvithout vvhich God is not God at all, and vvhich doe directlie contradict the nature of Gods Couenant, and truth of Gods practiſe according to that vvhich is reuealed in the ſcriptures, for that ſenſe vvhich doth inferre theſe abſurdities cannot poſſible bee Gods meaning in theſe vvordes, ſo that vvee muſt reiect it as impious, and take that other vvhich excludes all the former abſurdities, & fullie agreeth vvith the truth of God elſe vvhere, and iuſtifies God in his nature prouidence, povver, and truth.

Novv concerning the taking theſe vvords for Gods vvill touching the ſaluation of euery perticular man,

doe

doe neceſſarilie inferre the former abſurdities, vvhereas taking them in the ſecond ſenſe, that is for all ſortes, & kindes of men, no inconuenience doth followv vpon it, nor ſhal there any contradiction bee found in it, to the reſt of Gods truth revealed in the Scriptures, but ſhall bee found ſoundly to agree with it in al things. To make this manifeſt, vvee vvill come to the proofe of this vvherein that vvee may giue the greater ſatisfaction to all men, VVee vvill examine the truth of this vvill of God touching the ſaluation of men, firſt as the Scriptures reueale it vnto vs, before the coming of Chriſt in the fleſh, and ſecondlie, as it is manifeſted ſince his coming in the fleſh. Before Chriſts coming in the fleſh, it is moſt cleare, and euident, that neither of theſe interpretations can ſtand: for the vvill of God before Chriſt, vvas ſo farre from ſauing

euery

euery perticular man in the vvorld, that it vvas not his vvill to ſaue euery natiō, or people, or kindred, &c. ſeing that it is plaine in the Scriptures, that from Abraham to Chriſt, ſaluation only did belong vnto the Ievves, and God did expreſſelie ſeclude all the nations of the Gentiles from his Couenant, & hope of life, ſetting vp a partition vvall betvvixt them, & his ovvne people the Ievvs, vvhich behoowed to be firſt broken dovvne by Chriſt at his coming, before any nation of the Gentils could be made *Cittizens vvith the ſaints, & of the houſhold of God*, as is manifeſt, by the Apoſt. ſpeach in the 2. *Epheſ.* 12. vvhere he ſhevves vs, that al the Gentils before that time, *were vvithout Chriſt, and alliants from the common vvealth of Iſraell, and ſtrangers from the Covenant of promiſe, and vvere vvithout hope, and vvithout God in the vvorld*, vvho novv in

Christ are made neere by breaking dovvn the stop of the partition vval, so that first by his blood shed, and the reconciliation of the Gentiles vnto God by his crosse aswell as the Iewes, an entrance, and accesse vvas made vnto both Iewv, and Gentile, to the Father in such sort, as the Apostle saith in the 19. *ver.* of the 2. to the *Ephes.* *VVe that are Gentiles, are no more strangers, and forreigners as vvee vvere before*: The same is plaine by the vvords of the Apostle in the 14. of the *Act.* the 16. vvhere hee sayth, *that in the times past, God suffered all the Gentiles to vvalke in their owne vvayes.* In vvhich vvords, vvee are carefullie to marke the particle, all, vvhen hee saith hee suffered all the Gentiles, vvhereby hee vvitnesseth playnlie, that there vvas not any one nation, of the Gentiles, that vvas not excluded from the Couenant before Christ,

so

ſo that before Chriſts coming the queſtion is cleare, and manifeſt, for if all the nations of the Gentiles vvere excluded, & no nation except one onely of the Ievves included vvithin the Couenant of God, no man vvithout manifeſt blaſphemie can ſay, that at that time Gods vvill was, that euery perticular mā ſhould be ſaued, & this difference between, Ievv, and Gentile at that time, is iuſtified by Chriſts ovvn ſpeach to the Cananitiſh vvoman, vvhere hee tried her faith, ſaying, *that it vvas not good to take the Childrens bread, & giue it unto dogges*, as likevviſe by the ſpeech of the Apoſt. to the Gal. vvhere hee ſaith, *vve that are Iewes by nature, and not ſinners of the Gentiles*, &c. By vvhich tvvo places it is manifeſt, that the Gentiles in reſpect of the Ievves, vvere in Chriſts ovvne account, but as dogges, and not as Children. This is yet further

manifeſt by the Deſcription of the miſtery of Godlines ſet dovvne by the Apoſt. in the 3. to the *Ephe.* *ver.* 4.5.6. ſaying: *When you read you may vnderſtand my knowledge in the miſtery of Chriſt, vvhich in other ages vvas not made knovvn to the ſonnes of men, as it is novv reuealed vnto his holy Apoſtles, & Prophets by the ſpirit, that the Gentiles ſhould bee fellovv-heires, and of the ſame body, and partakers of the promiſe in Chriſt by the Goſpel.* Let vs conſider theſe vvords, that the Apoſt. placeth the miſtery of Chriſt, in this, that the Gentiles ſhould be fellovv-heires &c. A miſterie indeede, vvhich the Apoſtles themſelues after Chriſts aſcention neuer dreamed of, till by ſpeciall reuelation from Heauen, God did mak it manifeſt to *Peter Act.* the 11. *verſ.* 18. vvho for his preaching the Goſpell to the Gentils, vvas accuſed by the Ievves, vvhen hee came to

Ieruſalem, and vpon his apologie in expounding to them the matter in order as it fell, they all held their peace, and glorified God, ſaying, *Euen* (vvith vvonder) *then hath God alſo to the Gentiles granted repentance vnto life.* Which witneſſes ſufficientlie, that the Ievvs did not imagine, that the Gentiles had any part, or portion in ſaluation together vvith the Ievves. And that vvee may ſee, that it vvas Gods ovvne vvill, and purpoſe to ſeclude them from ſaluation, till Chriſts coming in the fleſh. Let vs marke the deſcription of the miſterie of Gods vvill in his eternall purpoſe in himſelfe, as it is ſet dovvn by the Apoſt. in the *Epiſ.* to the *Epheſ. chap. 1. verſ. 9. 10.* In theſe vvordes, *making knowne to vs the miſtery of his vvill, according to his good pleaſure, vvhich he had purpoſed in himſelfe, that in the diſpenſation of the fulnes of times he vvould*

gather together in one, all things in Christ. This fulnes of times vvas the very time of Christs coming in the flesh, vnto vvhich time, as the vvords doe beare, he purposed not, in himselfe, neither vvas it the good pleasure of his vvill to gather the Gentiles vnto the number of his Saints, but till that time, the Lavv of Cõmandements, and ceremonies did stand vp, as a partition vvall to keepe out the Gentiles from the grace of saluation bestovved vpon the Ievves, the breaking downe of vvhich vvall by the death of Christ vvas declared by the renting of the vaile of the temple from the top to the bottome, and therfore it is not vvithout greate, & vveightie cause, that the Apostle *Paul* amongst the heades, and points of the misteries of Godlinesse, reckoneth this for one, that Christ vvas preached vnto the Gentiles 1. *tim*. 3. 16. Thus vve

trust

truſt, that it is ſufficientlie cleare to all men, that thoſe vvho maintaine, that it vvas Gods vvill from the beginning, that euery perticular man ſhould be ſaued, doe directly ſpeake againſt the purpoſe of God as it is reuealed by himſelf in his truth, ſeeing it vvas not his vvill, that any nation ſhould bee ſaued, except the Ievves only, before Chriſts coming in the fleſh. Beſides, to come more cloſelie to the point, and examine this vvil of God before Chriſts coming in the fleſh, vvee will lay aſide the reſt, of the nations, & only ſpeak of that nation, vvhich vvas choſen of God to ſaluation, namely, the Ievves, to ſee if this opiniō for euery perticular mans ſaluation, can ſtand vvith the troath of Gods vvill, and purpoſe amongſt them, & to cleare this point, Firſt, let vs conſider the ſpeech of God himſelfe, by the Prophet *Iſaiah chap.* 14. *ver.* 24. vvhere

he ſaith: *The Lord of hoſts hath ſworn, ſaying, ſurely as I haue thought, ſo ſhal it come to paſſe, & as I haue purpoſed, ſo ſhall it ſtand.* By this ſentence it muſt neceſſarily followe, that if this be the ſence of theſe vvords, to vvit, that God wil haue euery man vvithout exceptiõ to be ſaued, that either no man euer ſhall bee damned, or elſe God muſt be periured, (vvhich is blaſphemie to thinke) the reaſon is manifeſt, ſeeing God hath ſvvorn, that as hee hath thought, it ſhall come to paſſe, and as hee hath purpoſed ſo it ſhall ſtand, euen as likevviſe he ſayeth, in the 46. of *Iſaiah verſ.* 10. *My Councell ſhall ſtand, and I vvill doe vvhatſoeuer I vvill.* If then it be true, that the Lord doth vvhatſoeuer hee vvill, and that his purpoſe cannot faile, then it is impoſſible, that any one man ſhould euer be damned, if his vvill be (as they ſay) that euery perticular man

man ſhould be ſaued, or then if ſo be that euer any man be damned, God muſt be periured, ſeeing hee hath ſvvorne, that his purpoſe ſhal ſtand: But if it be true, vvhich elſe vvhere *pſalms. 33. verſ. 10. 11.* is ſayd, to vvit, *that the Councell of the Lord ſtandeth for euer, and the thoughts of his heart to all generations*, & againe *pſa. 115. ver. 3. Our God is in heauen, he doth vvhatſoeuer he vvill:* Then it muſt followve, that it vvas neuer Gods vvil, that euery perticular man ſhould be ſaued, euen amongſt the Ievves, ſeeing it is manifeſt, euen by the Scriptures that God did not ſaue euery man amõgſt them, if it vvere by no other euidence, yet euen by that oath of God, ſet dovvne in the *pſa. 95.* ſaying, *wherfore I ſweare in my vvrath, ſurely they ſhal not enter into my reſt:* according to that which God ſpeakes to *Moſes, Num. 14. chap. ver. 28. 29. &c.* and *32. chap. ver. 10. 11.*

the true meaning vvhereof is expounded clearelie by the Apoſtle to the *Hebre. chap.* 3. and 4. vvhere hee plainlie affirmeth, *that they to vvhom the Goſpel vvas firſt preached amongſt them entred not into* Gods *reſt for vnbeleifes ſake, Chap.* 4. *ver.* 6. vve might alledge likvviſe for clearing this troath, the reiection of Iſmaell from the Couenant, the hatred of God againſt Eſau, the vvrath of God againſt Saul, the Prophetical curſe of David againſt his enemies, the perdition of Iudas the traitour, and more inſtances, but vve conclude vvith tvvo prooſes for all, the firſt of *Ieremiah, Chap.* 7. *ver.* 16. *& chap.* 11. *Ver.* 11. 14. *& chap.* 14. *Ver.* 11. *and* 12. *& chap.* 15 *ver.* 1. & in the Prophet *Ezekiell chap.* 14. *ver.* 20. vvhere God *expreſlie forbids the Prophet Ieremiah to pray for that people any more, and ſhevves that though Moſes, and Samuell did ſtand*

before

before him for them, yet his affection could not be towards them, yea, that though Noah, Daniell, and Iob, were amongst them, that they should deliuer neither sonnes, nor daughters, but only their own soules, by their righteousnes.

VVe can not thinke, that God could intend the saluation of those men, for whom he would not suffer his Prophets to pray, how can it possible bee, that hee should will the greater (that is their saluation) when hee prohibits the lesser, that is, the Prophets praying for them, Secondlie, to end this argument, let vs lay before vs the Historie, and complaint of *Elijah* the Prophet, and Gods answere vnto him, in the 1. *kings*. 19. *Rom*. 11. where the Prophet complaineth, *that Ahab, and Gods enemies, had left none aliue, that serued God, but himselfe alone*, and God answeres him, *that hee had reserued seauen thousand, that had not bowed*

bovved their knee to Baal. VVhich Hiſtorie according to the Apoſtle ovvne interpretation, ſhevves vs, *that a remnant according to the election* of grace vvere ſaued, and the reſt in Gods Iuſtice vvere hardned, and proues this by the Scriptures to haue beene done by God himſelfe, by the vvords of the Prophet *Eſaie cha.* 29. *God hath giuen them the ſpirit of ſlumber, eyes, that they ſhould not ſee, and eares, that they ſhould not heare, unto this day*, and from the 69. *Pſal. Let their table be made a ſnare, and a net, and a ſtumbling blocke euen for a recompence vnto them, let their eyes be darkned, that they ſee not, and bow dovvn their backe alvvay.* Thus vve truſt it is plaine, that hovvſoeuer God had tyed ſaluation to the Ievvs, before the coming of Chriſt, yet it vvas not his vvill among them to ſaue euery particular man, as for that vvhich may bee obiected, touching

touching their vnvvillingnes in reſiſting. Gods vvil, we ſhal anſvvere it heerafter, only novv let vs conclude this vvay, ſeeing God doth vvhatſoeuer hee vvill, and ſeeing that his purpoſe muſt ſtand, then either God neuer vvilleth theſe mens ſaluation, or elſe hee muſt haue ſaued them, vvhich the ſcripture denyes, & certaine it is according to the former grounds, that God doth vvhatſoeuer hee vvill, and therfore, that God neuer vvilled ſuch a thing, ſeeing it is manifeſt hee neuer did it: VVhich is manifeſtly confirmed by the Apoſtle *Paul*, *Rom. the* 11. VVhere hee ſhevves vs, *that there vvas a remnant according to the election of grace, and that among the Ievves, the elect had obtayned mercy vnto ſaluation, but that the reſt of Iſraell, had not obtained*, verſ 5. 7. VVhere alſo he plainly vvitneſſeth, *that God had caſt avvay the Ievves,*

and

and had broken of many branches, from the roote through vnbeleife, so that euen in that onely people, vvhich belong to God, it is euident that it vvas not Gods vvill to saue euery perticular man amongst them. Novv let vs come to trye the truth of this matter since the coming of Christ in the flesh, at vvhich time, the difference betvveene Ievv, and Gentile vvas taken avvay, and the grace of *Saluation* by Christs ovvne commandvvas to be *prached by the Apostle to all nations math.* 28. 19. according to that vvhich Christ himselfe fore told *math.* 24. 14. saying, *and this Gospell of the kingdome shal be preached in the vvhole world, for a testimony unto al nations*. If euer in any time of the vvorld it vvas Gods vvill, that euery perticular man should be saued, it must needes be in this time, vvherein the Couenant of grace is extēded to al nations

and all exception of persons taken avvay before God, for certaine it is vvhich, the Scripture tells vs, that *in Christ Iesus, there is neither* Ievv, *nor* Gretian, *there is neither bond, nor free, neither male, nor female, for wee are all one in him*, gal. 3. 28. and as the same Apostle saith to the *Coll. There is neither Gretian, nor Iew, Circumcision, nor vncircumcision bond, nor free, but Christ is all, and in all things*: By vvhich vvords it is most plaine, that no kind of nation, or people, or person, is excluded from the grace of saluation, and so these vvords (*that God vvill haue al men to be saued*) are taken trulie, vvhen they are taken in that sence, euen according to the testimony of the church it selfe, and all the redeemed ones of God, *Reu.* the 5. 9. vvhere they sing this nevv song, saying, *Thou art worthie to take the booke, and to open the seales therof because thou vvast killed*

and

and hath redeemed us to God by thy blood, out of euery kindred, tounge, & people, and nation, and hath made vs to our God, Kings, and Priests, and vvee ſhall raigne on the earth: Out of theſe vvords, vvee haue a moſt ſtrõg argument, to proue that ſaluation is vniuerſall, in regard of nations, kindreds, or tongues, kindes, of men, but no vvay vniuerſall in reſpect of euery perticular perſon, built vpon the teſtimonie of them themſelues vvho are ſaued, and this argument is ſuch, as it leaues no exception againſt it, to the maintayners of that opinion, (that God vvill is, that euery perticular man ſhould be ſaued) for it is manifeſt that they make the redemptio vvrought by Chriſt, to haue bene fo euery perticular man, and ſo as vniuerſall as they make Gods vvill, to haue meaſured, which is true indeed though not in their ſence, as this

place plainlie proueth, seeing they vvho are redeemed by Christ doe cõfesse, that he had redeemed them, out of euery kindred tongue, people, and nation. Novv if Christ haue redeemed some out of euery people, and nation, &c. then certainlie hee hath not redeemed all of euery people, nor euery perticular man of euery nation: & if this redemption of Christ be not of euery perticular man as this place doth plainly shew, then vndoubtedlie, it cannot be Gods vvill, that euery perticular man should be saued, for no Christian man vvas euer yet so blasphemous, as to make Gods vvill to saue men, to be of larger extent, then Christs redemption of men, neither certainlie can it be, both in respect, that Christ came in the vvorld to doe the vvill of the Father that sent him, *and this is the fathers vvill vvhich sent him, that of all vvhich*

hee hath giuen him hee ſhould loſe no-thing Iohn.6.38.39. & alſo becauſe it is God himſelfe vvho hath reconciled vs to himſelfe by Ieſus Chriſt, *for God vvas in Chriſt reconciling the vvorld vnto himſelfe*, as the Apoſtle ſayth, 2. *Cor*.5.18.19. Seeing then both that Chriſt the redeemer came to vvorke redemption according to vvill of his father that ſent him, and ſeeing it vvas God himſelfe, vvho in Chriſt reconciled the vvorld vnto himſelfe, it muſt neceſſarilie follovve, that ſeeing Chriſt redeemed not euery one of euery nation, that it vvas neuer Gods vvill, to reconcile to himſelfe in Chriſt euery perticular man of euery nation, and ſo conſequentlie it could neuer be his vvill, to ſaue euery perticular man of euery nation, for as we haue ſaid before, if God doe vvhatſoeuer hee vvill, it muſt follovv, that if it vvas his vvil to ſaue euery perticular

ma

man, that of neceſſitie hee doe this, elſe hee vvere not God, ſeeing neither inconſtancie, nor impotencie can be fall him that is God. Beſides, if this had bene his vvill, it behooued likvviſe to haue beene his vvill, that Chriſt ſhould both haue ſaued, & redeemed, euery perticular man, and yet Chriſt doth plainlie vvitnes concerning Iudas in perticular, that *hee vvas the Child of perdition*, and that hee vvas loſt, & that to this end, that the ſcriptures might befulfilled, *Iohn* 17.12. vvhich ſpeech of Chriſt, himſelfe, is carefullie to be marked, for the ouerthrowing of thoſe vvho hold this blaſphemous opiniõ, euen from their ovvn ſtrongeſt hold, that is from the very vvill of God, as it is reuealed in the ſcriptures, ſeeing Iudas muſt periſh, that the ſcriptures might bee fulfilled, vvhereof it muſt followe, that euen according to Gods vvill reuealed in the

ſcriptures, God doth not vvill, that euery man ſhould bee ſaued elſe there vvas no neceſſitie, that *Iudas* muſt periſh, that the ſcriptures might be fulfilled.

Moreouer the ſame Chriſt vvitneſſeth plainlie, that *hee laid downe his life for his ſheepe Iohn.* 10. 15. and in that ſame chapter witneſſeth plainly touching the Ievves to vvhom hee ſpake, *that they vvere not of his ſheepe, verſe.* 26. vvherevpon it followeth neceſſarilie, that it vvas neuer Gods vvill, that euery particular man ſhould be ſaued. If vve compare the vvords of Chriſt in this 10. Chapter vvith the vvords of the ſame Chriſt in the 6. *chap. ver.* 39. vvhere he ſaith, *this is the fathers vvill vvhich hath ſent mee, that of all which he hath giuen mee, I ſhould loſe nothing* for the vvill of God touching mans ſaluation is to bee extended no further, then according to the comiſſio

giuen

giuen to Christ the mediatour, for the saving of men, novv it is plaine by Christ himself e, that hee vvas to saue none, but such as the Father had giuen him, but that all men vvere not giuen to Christ of the Father is plaine by the vvords of the same Christ: *Iohn 17. verse. 6.* vvhere hee saith, I *declared thy name to the men thou gauest me out of the vvorld*, and againe, *ver. the 9. I pray for them*, I *pray not for the world, but for them thou hast giuen me*. Besides that, God hath not giuen euery particular man vnto Christ, It is euident by the vvordes of Christ *Iohn, the 6. ver. 37. All that the Father hath giuen to me, shall come to me*. But no man is so shamelesse as to deny, but that there be many men, that neuer came to Christ, nor euer shal come, and so by consequence vvere neuer giuē by God the father vnto Christ, & if neuer giuen by him to Christ,

then it could neuer be his vvill, that Chriſt ſhould ſaue them, ſeeing this vvas the vvill of the Father that ſent Chriſt, *that of all vvhich he had giuen him, hee ſhould looſe nothing*, and this agrees vvell vvith Chriſts ovvne ſpeech, (mentioned before) *Iohn* the 10. Where he ſhevveth the reaſon, vvhy the Ievves to vvhom hee ſpake, did not belieue, ſaying, *It vvas, becauſe they vvere not of his ſheepe, vvhich the father had giuen him*, vvhom onlie hee did reconcile to the Father, ſeeing he laid dovvne his life for them onlie, & ſo by conſequent ſaued none but them only. By this it is manifeſt, that it vvas neuer Gods vvill, to haue euery perticular man to be ſaued, ſeeing hee hath not giuen euery perticular man vnto Chriſt, neither are all men of the ſheepe of Chriſt, and therfore hee neither did lay dovvne his life for euery man, nor vvas it

the

the vvill of the Father to ſaue euery man. To come yet to demonſtrate more manifeſtlie, that this vvill of God, touching the ſaluation of all men, is to be vnderſtood only of all ſortes of men, and in no vviſe of euery perticular man, VVe haue 3. ſtrong arguments laid dovvne in tihs ſame place by the Apoſ. to *Tim.* The firſt is in theſe vvords, *that God vvill haue all men to come to the acknowledging of the truth*, VVhich vvords are to be taken in the ſame ſence, vvith the former: for the Apoſt. ioynes them this vvay, *God vvill, that all men ſhould be ſaued, & come to the acknovvledging of the truth.* VVherby it is clear, that Gods vvill touching the ſaluation of all men, can be no larger extended, then Gods vvill touching the coming of all men to the knovvledge of the truth, Novv that it is not Gods vvill, that euerie perticular man

ſhould come to the knovvledge of the truth, is manifeſt by the words of Chriſt himſelf *Mat.* 13. 11. vvhere he giues the reaſō to his Apoſtles, why hee ſpeake to the people in parables, ſaying, *it vvas becauſe, it vvas not giuen to them to knovv the ſecrets of the kindgdome of heauen*, If then there bee ſome, to vvhom it is not giuen by God to knovv the troath. It cannot bee Gods vvill, that euery man ſhould com to the knovvledg of the truth, for othervviſe certainlie, hee vvould giue euery man to knovv it, ſeeing hee doth vvhatſoeuer hee vvill, therefore they muſt ſpeake againſt Gods ovvne mind, ſet dovvn by Chriſt himſelf, & by the Apoſtle in this place, who doth affirme, that it is Gods vvill, that euery perticular man ſhould bee ſaued, ſeeing it is not his vvill, that euery perticular man ſhould come to the knowledg of the truth, and his vvill touching

th

the ſaluation of all men is no larger, then his vvill is touching their coming to the troath.

To make it yet further manifeſt, that it is not Gods vvill, that euery man ſhould come to the knovvledg of the truth, but his elect alone the Apoſt. ſhevvs it in the. 11. to the *Rom.* vvhete he ſhevves vs, *that the elect had obtained this, and the reſt vvere hardned,* and ſhevves this their hardning to be the vvorke of God himſelfe, out of Iſaiah, ſaying, *God hath giuen them the ſpirit of ſlumber, eyes, that they ſhould not ſee, and eares, that they ſhould not heare vnto this day*, hovv then is it poſſible, that it can be Gods vvill, that euery man ſhould com to the knovvledge of the truth, If God himſelfe blinde the eyes of men, that they ſee not, and harden the hearts of many, that they vnderſtād not, for theſe tvvo cannot ſtand

together, except vvee make God a direct enemie to his ovvne vvill, and a vvorker againſt his ovvne purpoſe, (vvhich is blaſphemous to thinke, and ſo conſequentlie it cannot bee agreable to Gods truth, that God vvill haue, that euery perticular man to be ſaued, ſeeing it is not his vvill, that euerie perticular man ſhould come to the knowledg of his troath, vvithout vvhich knovvledg it is impoſſible, that any man can be ſaued. The ſecond Argument is in theſe vvords, vvhere the Apo. ſaith, that Chriſt gaue himſelfe a ranſome for all men, vvhere the vvord (all) is to be taken in the ſame ſence, in vvhich it is to be taken, in theſe that God vvil haue (all) men to be ſaued. Now vve haue ſhevved you before, that I. Chriſt did not lay dovvne his life for euery perticular man, but for his ſheepe onlie, vvhich the Father did giue him, there beeing many

other

other vvho vvere not of his ſheepe, as himſelfe doth vvitneſſe, and the teſtimony of the *redeemed ones* (cited before) out of the *Reuel.* proues this point euidentlie, vvhereas they vvitnes, that Chriſt had redeemed them by his blod, out of euery tribe, people, and nation, declaring an vniuerſalitie of redemption in reſpect of kindes of men, but denying vniuerſalitie concerning euery particular man.

The third Argument is ſet dovvn in the 7. *ver.* vvhere the Apoſ. layes dovvne the third ground, vvhereby he confirmeth the former ſaying to vvit, that God vvill haue all men to be ſaued, vvhich is, that hee is ordained a preacher of ſaluation to the Gentiles, that is not vnto the Iewes only vvho before Chriſts coming had the promiſes, but alſo to the Gentils, vvho before Chriſts coming vvere excluded from the Couenant

and

and promiſe. In theſe vvordes vvee haue firſt to gather, that vvhich the aduerſarie takes for their aduantage, that is the vniuerſall publication of the promiſe, and ſaluation to all nations, vvhich notvvithſtanding makes much againſt them, for thus farre vve vvill grant, that as largelie as the Goſpell, and promiſe of ſaluation is extended by God, in the miniſtery thereof: ſo farre it is Gods vvill to extend likevviſe his ſaluation, to ſome, though not to euery one in euery place, vvhere the Goſpell is preached: But out of the Apoſtle vvords to the *Heb. 4. ver. 1. 2.* vvee gather ſtrong argument, againſt that ſort of the vniuerſalitie of Gods will and grace, vvhereby it is extended to euery perticular perſon, for the Apoſtle: ſhevves vs plainlie in that place, that the promiſe of entering into Gods reſt is not left in any place to any people, but vvhere the goſpell

is preached, If therfore the goſpel be not preached vnto al, then certainly the promiſe of entring into Gods reſt, is not vniuerſall, nor made to all, in that ſenſe of vniuerſalitie formerlie alleadged, and if the promiſe be not made to all, and euery one vniuerſallie, then certainlie it cannot be Gods vvill to ſaue all, and euery one vniuerſallie. Novv that the goſpell is not preached to all, is plaine, both by experience, and ſcripture. Are there not novv many nations, that neuer yet heard the goſpell? be there not many people in Africa, America, and other places, vvho neuer yet heard of Chriſt, but lie in ignorance, and blindnes vvithout the vvord of God. Beſides the ſcriptures doe ſhevv vs, that vvhen Chriſt ſent out his Apoſtles to preach the goſpell, hee did then comand them, *not to goe into the way of the Gentiles, and not enter into the*

Cityes

Cityes of the Samiritans, matt. 10. 5. and the ſpirit plainlie forbids *Paul*, and *Barnabas*, to preach in certaine contries of *Aſia, Act. cha.* 16. *ver.* 6. 7. If men obiect againſt this, that God did this vpon fore knovvledge, that they vvould not receaue the Goſpel, & therefore did forbid to preach vnto them, this is anſvvered out of the mouth of Chriſt himſelfe. *Mat.* 11 *ver.* 21. 23. vvher he ſaith, *Woe be vnto thee Corazin, vvoe be to thee* Bethſaida, *for if the mightie vvorks, vvhich vvere done in you had been done in Tirus, & Sidon, they vvould haue repented long agoe in ſackcloth, & aſhes. And thou Capernaum, vvhich art exalted vnto heauen, ſhall bee brought dovvne to hell, for if the mightie vvorks, vvhich haue beene done in thee, had bene done in Sidon, it ſhould haue remayned vntill this day.* By vvhich ſpeech of Chriſt it is euident that God did deny the meanes of

ſaluation

ſaluation to thoſe vvhom hee did knovv vvould not ſo haue abuſed them, as they that had them: he did ſee that the Goſpel,& the vvorks of Chriſt vvould haue vvrought vpon the Sodomites to the preſeruation from that deſtruction vvhich did fal vpon them,and vpon them of *Tirus* and *Sidon*, to humiliation in ſack-cloath, and aſhes,and yet he denyes theſe meanes vnto both. Hovv can then this ſtand as a truth, that God onlie doth deny the meanes of ſaluation vnto them vvhom he foreſees vvil abuſe them,theſe men that maintaine this opinion ſe not, hovv their vayne, and blind cureoſitie, & carnall vviſdom makes them fall into ſuch difficulties vvherevnto they are neuer able to anſvvere, beſides that they ouerthrovv by this aſſertion one manie points of Gods eternall truth ſet dovvne in the 9. and 11. *Chapters* to the *Rom.* in both vvhich

vvhich the truth of God, doth plainly vvitneſſe, and proue vnto vs, that Gods decree, his election, and his calling, are grounded, not vpon mans vvill but vpon Gods, from vvhence comes it that euen by the publication of the Couenant, ſome are ſaued, and ſome are not, is it of their vvil or of Gods vvil? the Apoſ. in the. 9. of the *Rom.* ſaith plainlie *that it is not in him that vvilleth, nor in him that runneth, but in God that ſhevveth mercie. for hee vvill haue mercie, on vvhom hee vvill haue mercie, and vvhom hee vvill he hardneth.* It muſt therfore be a monſtrous vntroath, to ſay, that God will haue euery perticular man to be ſaued, neither can any thing, that can bee ſaid touching the rebellion of mans vvill againſt Gods vvil auayle to the contrarie: for God ovvn vvill by the teſtimony of the Apoſtle: (yea of God himſelfe

Exa

Exo. 33. 19. & not mans is the ground of Gods mercy, if therefore it were his will, that euery one ſhould be ſaued, then certainlie hee would ſhewe mercy to euery one ſeeing hee ſhewes mercy to whom hee will: Beſides, how could God be ſaid to harden whom he will, euen as his will is reuealed, & publiſhed in the goſpell. If that were true, that it was his will, that euery man ſhould be ſaued, how can it be poſſible, that towards one, and the ſelfe ſame perſon, God ſhould haue one will to ſaue him, and another will to harden him, as if the fruite, and efficacie of Gods calling depended vpon mans will, and not vpon Gods, how could it be poſſible that God could ſhew mercie to whom hee will, or yet harden whom hee will? doth not *Iſaiah*, & the Apoſt. doth tell vs, *that except the Lord reſerued a ſeed, no man ſhould be ſaued.*

but it ſhould be with vs as it was with Sodome and Gomarra: ſo that it is not men, that reſerue thēſelues, but only God vvho reſerues a ſeed vnto himſelfe. Let men out of theſe things Iudge vvhether our interpretation of this ſentēce be not the ſoundeſt agreeing vvith Gods ovvn interpretation, of his ovvne mind, vvherebyhis povver vvill, and God head amaintayned, or vvhether that otherſenſe be not to be abhorred, vvhichmakes mans vvill to ouer rule Godvvill, and man to be a ſauiour, anſo a God to himſelfe.

But yet to cleare this point ſomvvhat more, let vs grant this ſayingto be true, that God vvill not ſauvs, vvithout vs, vvherupon it mightſeem to follovv, that although Govvill euery man to be ſaued, yetman himſelfe vvill not embraceuation, it is not the default of Govvill, but of mans vvill, that hee

not ſaued, for albeit, that God vvill that a man be ſaued, yet hee vvilleth not that hee be ſaued againſt his ovvne vvil, therfore his damnation coming by reaſon of his ovvn backvvardnes, and rebellion, and reiection of Gods offer, ſeemes to make nothing againſt this point, that God vvill haue him ſaued.

Surely vve cannot deny, but it is a ſound truth, that God ſaues no man, againſt mans ovvne vvill, for thoſe that come to Chriſt, muſt come vvillinglie vnto him, neither is this the point of Controuerſie, but this is the queſtion, to vvit, vvhence proceedes mans vvillingnes to embrace Chriſt, and the promiſe of ſaluation? is it of man himſelfe? or is it Gods gratious gift? if it bee Gods gift, then hovv can any mans ovvne vvill hinder his ſaluation if God vvill it, It being true vvhich the Apoſt. ſaith *Phil. 2. chap. ver. 13.*

to vvit, that it is God that vvorketh effectuallie in vs, both to vvill, and to performe, the reliſtance then of a mans ovvne vvill cannot hinder his ſaluation, if it be Gods vvill that he be ſaued, ſeeing it is in Gods to make him to vvill, although in himſelfe hee bee neuer ſo vnvvilling, yea it is certain that there is not any man, that hath this povver to vvill the things, that belong to his peace, & ſaluation, till God vvorke it in him. If therfore God vvill that euery man be ſaued, and if God haue it in his hand, & povver, to vvorke in euery man to vvil that vvhich he vvilleth, vvhy doth not God giue to euery man to vvill ſo, or if hee doe not vvorke this vvil in euery man, how can it be true that he vvilleth euery man to be ſaued, ſeing it is not from man himſelfe but from God, that man hath this vvill, for mans ovvne vnvvillingnes could not hinder God

Gods vvillingnes, vvho hath the vvill of man in his povver to make it vvilling. Seeing then, God vvil not ſaue vs without vs, and ſeeing vvee cannot vvill vvithout him, hovv can hee bee ſaid to vvill that mans ſaluation, in vvhom hee vvorketh not to vvill, vvithout vvhich God vvilleth not to ſaue him. Novv that God vvorketh not this vvill in euery man, the aduerſaries themſelues are not ſo ſhameles, as to call it into queſtion, ſeeing they contrary to the ſcriptures, vvould make God to vvorke it in none, hovv then is it poſſible, that God willeth the ſaluation of euery man, for if he vvilleth not that vvhich is the leſſe, and vvithout vvhich I cannot be ſaued, hovv can hee be thought to vvill my ſaluation vvhich is the greater, and yet depends vpon the leſſer, vvhich I cannot haue but by his vvorking. To Conclude this point,

if God willeth the ſaluation of euery man, but yet ſo, as not vvithout mãs vvillingnes, and if euery mans vvillingnes, and alſo vvorking of his ovvne ſaluation dependeth vpon the ſame wil of God, hovv can it be that any man in the vvorld ſhould be deſtitut of that vvillingnes, without vvhich hee cannot be ſaued, or fruſtrate of ſaluation, for if vpon the ſame vvill & good pleaſure of God, vvherby he vvilleth the ſaluation of a man, the gift of that mans vvillingnes, and vvorking of his ſaluation doth depend. It is a vvonder that any man ſhould be either vvithout vvilling or vvorking, for vvhat can hinder Gods vvil, vvhen the vnvvillingnes of mans ovvne vvill cannot doe it, God hauing it in his vvil to make mans vvill vvilling, and man not beeing able to vvill except God vvorke it in him, It being true vvhich *Iohn* ſaith, that *Chriſt* giueth

this prerogatiue to bee the ſonnes of God to thoſe vvho are borne, not of blood, nor of the vvill of the fleſh, nor of the vvill of man, but of God:
Iohn. 1. 13.

FINIS.